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CITY POINT

Staff, Petersburg National Battlefield

In late January 1980, 13.76 acres of land at City Point, Virginia, which had belonged to the same family for 345 years, became a unit of Petersburg National Battlefield.

Along with this parcel of land, originally a land grant from the King of England to Francis Eppes, the National Park Service acquired a number of historic structures, a formal garden, and waterfront property along the James and Appomattox Rivers. The long and interesting history of the Eppes family acquisitions, their plantation holdings, and the fluctuation of their fortunes is fascinating in itself. But the national significance of the property and its relationship to Petersburg National Battlefield lies in the events which occurred there during the last year of the American Civil War. From May 1864 until April 1865, City Point was the site of General Grant's headquarters and the major sea/land supply point for the 125,000-man Army of the Potomac.

Future development and interpretation of the City Point site will stress the Civil War history of the area and confine the Eppes family history to the Eppes Manor and its dependencies. Eight frame structures which are over 50 years old and qualify for consideration as historic structures occupy the present land holdings. Five of these are shown on the 1865 Army Railroad Map of City Point. In addition, two other brick structures, one built about 1836 and the other in 1916, are within the authorized boundary and may be acquired when funds become available.

The staff of Petersburg National Battlefield has prepared an Interim Interpretive Plan which will serve to guide interpretative efforts until such time as Denver Service Center/Harpers Ferry Center teams can work there. The interim plan recommends areas for parking facilities, walks and paths, wayside exhibits on acquired land and lands within the park boundaries which are still in private hands.

Before any development can be initiated, there are a number of important planning steps which must be carried out as soon as funding is available and professional services can be arranged. An approved Resource Management Plan will ultimately define the resources of the City Point Unit and determine protective measures, restoration priorities, and long-range development plans. Here, briefly stated, is a list of the work completed and the work which is still required.

General Research - A research report on the Eppes family history and the Civil War period significance of City Point has been completed, although many aspects need to be more thoroughly explored.

Historic Structures Report on Eppes Manor - Measurements have been taken and architectural drawings made of the Eppes Manor house, plus studies of the electrical and the heating systems. The contract for revamping the electrical system has been awarded, and bids are in on the heating system. Still needed is an engineer's study of the structural integrity of the house. When a full Historic Structures Report is completed, decisions will have to be made on questions such as whether or not to retain the slate roof, added in the 1950's.

Whether the front entrance of the original center section of the house will be restored is another important consideration. (A small kitchen was built in front of the old door for the convenience of an elderly family member.) Changes which were made to accommodate

inside bathrooms and tour groups back in the 1960's will have to be assessed before changes are approved which go beyond the emergency stabilization phase.

Kitchen - Recommendations for stabilizing the outside quarters 'kitchen/ laundry) adjacent to the main house have been made, and a contract let for stabilizing chimneys and fireplaces, in addition to putting in a new roof and repairing damaged or deteriorated wood. The kitchen is the oldest structure, thought to have been built prior to 1735 to accompany a house no longer on the premises.

Smokehouse and Dairy - Both of these structures are in good condition. They all have composition roofs, however, and a decision must be made on new shingles.

Carriage/Ice House - Built at the turn of the century, this concrete-lined ice storage facility is underneath the floor of the Carriage House, and cannot be seen by visitors. The structure is slated for adaptive use and will not be interpreted.

The grounds have received only minimal maintenance for the last 20 years or so. National Park Service maintenance crews are cleaning out masses of honeysuckle from hedges, flowerbeds, trees, and shrubs. Old walks, drains, and borders are being cleaned so plantings can be revitalized. The area between the gardens and the Manor is the site of Grant's headquarters. If feasible, Grant's cabin will be relocated here, from Fairmount Park in Philadelphia, Pennsylvania.

The major Civil War exhibits will be placed along the James River waterfront, one on the land near the apex of the point, and two others (one dealing with wharfside operations and one on the U.S. Military Railroad) on the waterfront within the authorized boundary once the land is acquired.

The remaining structures within the authorized boundary are to be slated for either survey and removal, or adaptive use. Any survey or removal would be contingent on Section 106 findings.

In summary, the resources of the new City Point Unit of Petersburg National Battlefield are rich and interesting. Its integrity is intact. Once the emergency stabilization is performed, a sensitive and reasonable approach to restoration and interpretation will be pursued. City Point will illustrate a whole chapter in the story of the Siege of Petersburg which could only be gleaned piecemeal from books in the past.

A HISTORY OF RELATIONS BETWEEN THE NATIONAL AND NATIVE AMERICANS IN ALASKA

Ellen Hayes

Alaskan oral history begins with the use and occupancy of the land by Alaskan Native groups. This cultural history is part of the human story of each National Park in the state.

The history of National Park Service involvement in Alaska began in March 1910 in Sitka, when the site of the 1804 battle between the Tlingit (Kiks-sadi) Indians and the Russian fur traders was proclaimed a National Monument. A collection of totem poles had already been placed along the trails and in the fort site by Governor John Brady of the Alaska Territorial Government. Sheldon Jackson School in Sitka had also been established (shortly after the purchase of Alaska) to convert the Native people of that region from the "old custom" to the Christian faith and other Western values.

Since Sitka was the seat of the Christian churches (Russian Orthodox and Presbyterian) and schools, and government, the Tlingit people living there were most influenced by these efforts to develop new Indian lifeways. Yet, in spite of this, there was an annual return of the Kiksadi clan and invited guests to the battle site (Monument) as a time of memorial. The gathering was an occasion to recall the story of the battle and its losses. But World War II interrupted the practice, and it has never been revived.

Earlier in this century, Christianized Indian men had worked together to rehabilitate the original totem poles, gift of Governor Brady, for Alaska's participation in the 1904 Louisiana Purchase Exposition in St. Louis and the 1905 Lewis and Clark

Exposition in Portland. This dedication was repeated during the WPACC project when many of the totem poles were reproduced or patched. Such a practice departed from customarily contracting for the work.

Public Indian involvement in planning is a new ethic and process in Alaska. During the years following WW II and the development of "Mission 66," little was known in Sitka's local Indian community of the emerging master plan for the Monument. An arts and crafts wing in the visitor center was planned, where Native arts and crafts of fine quality were produced, and where visitors could observe through walls of windows. The Department of Interior Indian Arts and Crafts in Washington, D.C. funded the program; its policies and objectives were followed. Totem carving and art was a part of the program, as was Eskimo contemporary art, though interpretation of Southeastern Alaska Indian culture was not. Inupiaq Eskimo culture of northwestern and northern Alaska was not a part of the Monument's story, but was given a significant place in the demonstration.

In 1968, all this began to change. The local Native community began to develop interest both in their cultural heritage and in the Monument. This spark was flamed by NPS historians at Sitka, by a member of the staff who was a local Tlingit lady, and by a courageous regional director. For this article, it is sufficient to say that the Southeast Alaska Indian Cultural Center program now demonstrates a logical, compatible and cooperative relationship between the local Indian people and the National Park Service.

Mount McKinley National Park was established in 1917, but interpretation of Athabascan Indian culture with Indian involvement has not been developed in the Park. In contemporary times, great distances have separated village people from the Park. The idea that the folk history of the Athabascan Indian people is a part of the Park story has also been distant. The NPS realization that the Athabascan cultural heritage should be a resource of the Park is presently taking form. Interest in this aspect of interpretation has been expressed by several Athabascan Indians. The direction is clear and interesting, that is, the inclusion of Athabascan Indian culture interpretation within the Park program.

A means of actualizing this may be through the Native regional corporation manpower program, and a program of internship in career development. There is currently

a CETA park technician trainee summer program between Kawerak, Inc., the non-profit corporation of Inupiaq Eskimos of the Bering Land Bridge region, and Mount McKinley National Park. Though this is not an Athabascan group, this arrangement will provide experience useful for a later, more appropriate agreement. The Park functions as the training agency and supervisor for two Inupiaq Eskimos from Shishmaref, Alaska (a small village on the Northwestern coastal edge of the continent), and Kawerak, Inc. functions as the sponsor.

Lakes, forests, mountains, marshlands and wildlife (including Alaska brown bear and red salmon) are some of the features of Katmai National Monument, established in September, 1918. The Native peoples of Bristol Bay are fisherman in a rich salmon area, dependent upon the fishing industry, and subsistence fishing which they engage in during the summer. Employment with the NPS during the fishing season conflicts with the established Eskimos' life styles. With these Native people, the NPS hasn't been successful in establishing a cooperative relationship. But specific activities to train park aides or technicians and maintenance workers could be undertaken in the future with the Bristol Bay Native Association CETA program. The value of this arrangement is that it would provide a network of communication manpower development, reciprocal orientation, job experience, and wages.

Glacier Bay National Monument, with its great glaciers, dramatic range of plant communities, a large variety of wildlife, and the highest mountain peak in Southeast Alaska, was brought into the NPS system in February, 1925. Located near the village of Hoonah, in the Tlingit Indian region, Glacier Bay is the ancestral home of that village. There continues to be a lingering resentment over the 1088 of that subsistence source to the Park, though a friendship established with one family in Hoonah may help to solidify community relations and open up job opportunities for the populace.

Klondike Goldrush National Historical Park, established in June, 1976, in culturally-rich Chilkat Indian country, commemorates the 1898 gold rush. Historically, the Chilkat-Tlingit Indian people were forever changed by the deluge of prospectors which followed the push for gold. These men broke the long-held Indian monopoly of the mountain trail to the interior and the uninterrupted, long-established Native life style.

The Cultural Resources Division of the Alaska Area Office has begun to provide assistance to the park interpreters in Indian heritage and culture.

Two young ladies have joined the National Park Service, Alaska Area Office in Anchorage as CETA trainees, sponsored by the Cook Inlet Native Association: Susan Jones, Yupik Eskimo from the Bristol Bay region (near Katmai NM) and Eleanor (Eningowuk) DeRogue, Inupiaq Eskimo, from the Bering Strait region (near the Bering Land Bridge NM). As clerk-typist trainees, they are gaining experience in the Professional Services and Operations Division.

An action that indicates the desire to promote and establish improved relations with Alaska Native people was the creation of the Alaska Native Liaison Officer position in the Alaska Area Office. Specific duties of that position are to encourage the conservation of Native cultural heritage, and to work toward hiring Native people through training and special programs, Native manpower agencies and career counselors. Other duties involve working through organizations involved in Native affairs, to express and to represent the NPS interest in Native heritage, in Native hiring, and in issues of mutual concern.

A subcommittee on recruiting and employee development was also at work this past winter in a cooperative approach to the task. Comprised of representative agencies from the Department of Interior (DOI), the subcommittee has submitted its recommendations to the DOI Personnel Committee. Their objective was to investigate special appointing mechanisms in order to hire people who have a working knowledge of Alaska resources by virtue of having lived and worked in the area. The action plan was accepted.

In December, 1978, a Presidential Proclamation established thirteen new National Monuments in Alaska. A charter of mutually beneficial relationships with the Alaska Native people calls for the continuance of the unique subsistence culture of the local residents,

recognizing that the values of subsistence harvests are interwoven with the continued existence of the culture.

NPS/Native Relations Regarding Lands

In the new National Park System units in Alaska, Native corporation-owned lands within the boundaries of some of these units will be focal points for cooperative efforts between the National Park Service and the corporations. Some lands may be the subject of possible land exchanges benefiting both parties. Cooperative planning of compatible land uses, in addition to planning which will help mitigate impacts on parklands from resource development on Native owned lands, will be of concern within other corporation-held boundaries. Native cultural remains in archeological sites and historic and cemetery sites identified within the parklands by the Natives will be of common concern regardless of eventual ownership of the lands containing them.

These new monuments contain habitats which provide subsistence resources upon which local Native and non-Native people have depended, and do currently depend. Through cooperative planning and management efforts, some Native lands may be made available for public use, while the National Park Service provides law enforcement, fire suppression, and other management assistance in return.

Ellen Hays is the Alaska Native Liaison Officer for the Alaska Area Office, NPS.

BANDELIER NATIONAL MONUMENT AND NATIVE AMERICAN CONCERNS

Virginia M. Robicheau

Bandelier National Monument is located 45 miles northwest of Santa Fe, the capital of New Mexico. Within its 32,000 acres, the park strives to protect and preserve prehistoric caves and pueblo dwellings, petroglyphs and pictographs, historic structures built in the early 1930's, and 15,000 acres of wilderness. Bandelier is bordered by the Santa Fe National Forest, Department of Energy lands, and lands owned by the Cochiti and San Ildefonso Pueblos. These Pueblos lay ancestral claims to the Bandelier area and continue to use land in and around the Park for traditional religious purposes. Native religion involves respect for the earth and all that nature provides: water, sky, plants, soil and animals. A deep respect also exists for ancestral remains such as ruins of the ancient ones' dwelling places and shrines where religious activities continue to be carried out. Through oral tradition and tribal customs, some of these sites are known to be in Bandelier.

Bandelier was established in 1916 to conserve and protect the prehistoric homes of the Pueblo people. Over the years, facilities and services have increased to accommodate the growing number of visitors. While these facilities, including buildings and 65 miles of hiking trails, are important parts of the Park Service mandate to conserve and provide for visitor enjoyment, they are also at the root of conflicts with traditional Native American use. Trails have been constructed with such scenic vistas and points of interest as shrines and ruins in mind, but with little thought given to continued religious use. Bikers using trails and visiting shrines, make use by the Pueblo people more difficult. The presence of outsiders interferes with the completion of ceremonies. Religious objects left at a shrine as an offering are subject to removal or vandalism, and defacement or destruction of ancestral sites is considered desecration.

In recent years, particularly since the enactment of the Native American Religious Freedom Act, the Park Service has become more concerned with the traditional religious needs of the host culture. Park management has become increasingly aware of the need to open lines of communication with the Native American population; but even with best intentions, basic cultural differences insure that there will be no easy solutions. While park management at Bandelier would like to have specific areas of religious significance designated to reduce the impacts of park activities, tribal leaders are understandably reluctant to do so for fear of increased impacts. In past years, a trail was placed next to the Shrine of the Stone Lions, a prehistoric shrine still in use. The shrine, a pair of mountain lions carved in the rock, is now a major attraction, resulting in religious paraphernalia being removed and increased deterioration by visitor abuse. It is such action that the Park and Tribal leaders want to avoid in the future. But this desire must be balanced by the Park's conservation and enjoyment mandate. In fact, active conservation of sites play no part in Native American religion. While the Park would like to build a structure to cover the Stone Lions Shrine and slow down deterioration, the Pueblos feel that the shrine was made from nature's elements and should leave by the elements. They feel such sites were not intended to last forever.

Another area of potential conflict are museum collections which contain artifacts that may have had religious significance. Until questionable artifacts have been identified by tribal representatives, they will not be displayed. Sensitive items which were collected by early archeologists are designated as such and are not made available for loan or for use in any exhibit.

Although differences of cultural interests exist, in general, the Park and Native American communities have good relations. The Park is a source of employment for people

from the nearby Pueblos, with jobs mainly in maintenance and more recently in protection and interpretation. These employees provide valuable contacts with the Pueblo communities and provide an important information exchange.

The interpretive theme of the park, a cultural continuum from prehistoric dwellers to present day Pueblo Indians, makes visitors aware of Pueblo culture and helps them to understand that the culture and many of the traditions still exist. One special interpretive program that supports this effort is Native American crafts demonstrators. On weekends through the summer, crafts people from the different Pueblos are invited to the Park to demonstrate such traditional crafts as pottery, weaving, drum and moccasin making. The program is successful because the visitor is invited to interact with the demonstrator by asking questions or even trying the craft.

Although not always on the best of terms, in recent years relations between the Park Service and Native American people have begun to improve. In the future, more cooperative programs and projects are inevitable.

Virginia Robicheau is a Park Ranger at Bandelier National Monument.

WILDLIFE AS PART OF THE HISTORIC SCENE

Thomas W. Lucke

"I think of the clean colors of the Franklin's gull, of black and white and reddish and slaty markings, of wavering flights and circling flights, of flights in great eddies, of swoops and dips, of sweet calls, of glinting wings and bodies far off, of birds sitting on water or covering new plowings or massing where the grasshoppers were thickest in stubble and mowed hayfields. I remember gulls so tame that they alighted and rode on the backs of plow horses¹

The National Park Service's Management Policies define the "historic scene" as including "animal life,"² but very few historians and cultural resource management specialists in the Service today have concerned themselves with research into just exactly what types and species of wild animals and birds were present during the period of historic significance at any given historic site. Even fewer have put forth the effort to work closely with natural resource management specialists to develop programs to insure that what wildlife did exist in historic times continues as a healthy population and remains a part of the historic scene.

To date, most historic research and historic resource management plans have concentrated on what domestic animals existed during the period of historic importance. To limit the term, "animal life," can and often does result in the neglect of an essential ingredient of the historic scene. A historic site without the wildlife that was there historically is lacking in what belongs.

Over the past decade, I have encountered a small minority of historians who have widened their horizons from a narrow preoccupation with the "works of man" to the broader view of how man and nature (wildlife, in particular) have interrelated throughout our history. Practicing what might be called "environmental history," these historians have come to consider man as a part of the natural world rather than a superior outside force. These few have put forth the efforts to insure that wildlife, in this era when it is difficult for wildlife to survive, can find a safe haven in some historical areas of the National Park Service, and to insure that these historical areas do not become monuments to ecological sterility.

Paul L. Errington often wrote eloquently of the farms and landscapes of central Iowa. On one of his many jaunts into the countryside he saw, and later reported, the following:

"In a pool next to a cornfield I saw rolling in the water an object that resembled a fur-covered basketball. The basketball spread out into a five-pointed star made up of five muskrats, each with teeth anchored to a nubin of corn in the center. They tugged and they rolled, and they whined, and, when an animal lost its hold on the corn, it would soon get back on. Finally, an enterpriser got the nubin all to itself and whisked away, leaving the others swimming in circles."³

Such a scene combines both the hand of man and the hand of nature. In a type of synergistic relationship, the one enhances the beauty and meaning of the other. Were only the cornfield and farmscape preserved and not the muskrat population, the modern day visitor to this same farmstead would not have the opportunity to enjoy that which so delighted Professor Errington in the 1950's.

While I do not intend to set forth principles and standards for wildlife management in historical areas of the National Park Service, there are a few general thoughts that should be kept in mind. First and foremost, there should be open and frequent communication between natural and cultural resource management staff members. Too often in the past

there has been little if any communication between the two groups. The historian and the naturalist must work hand-in-hand to insure that wildlife and cultural resource management plans at historical areas dovetail, rather than be at odds with each other.

Another factor to be considered by cultural resource managers centers on wildlife habitat. Many of our historic parks are exceptionally well manicured. With their mowed grass, pruned trees and neatness, they look like city parks, and they often do not present an accurate picture of the past, which, in many instances, was filled with uncut lawns, brush piles, dead snags in trees and neglected wood-lots. This penchant for neatness is often not only inaccurate historically, but it also results in the loss of wildlife habitat. And, with the loss of habitat goes the loss of wildlife. Managers of historical areas should take care not to destroy this habitat wherever it can be considered compatible with the historic scene.

In this era of increased urbanization and development, it is exceptionally important that the historians and cultural resource management specialists who are interested only in the man-made past also realize that they are land managers. As managers or staff specialists at our Nation's historic sites and historical parks, they must realize that wildlife has been given short shrift, and they must come to realize that wildlife played an important role and was an integral part of the historic scene at these areas. The contributions that wildlife can make to historic properties can no longer be ignored. Wildlife has played an important role in scenes from America's past, and wildlife must be preserved if we intend to accurately, fully, and faithfully preserve that past. The decision to do so will result in not only a more accurate historic scene, but will also preserve wildlife and bird habitat and result in a much more pleasant experience for visitors to historical areas of the National Park Service.

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FOOTNOTES

1. Of Men and Marshes, by Paul L. Errington; The MacMillan Company, New York, 1957.
2. Management Policies, U.S. Department of the Interior, National Park Service, 1978, page V-24.
3. Of Men and Marshes, by Paul L. Errington; The MacMillan Company, New York, 1957, page 38.

THE CURIOUS CASE OF THE BRANDED BRICKS

Roger E. Kelly

Imagine yourself in a formal drawing room with all of literature's illustrious detectives -- Holmes, Hamett, Wimsey, Chan, Cluseau -- all examining common bricks with letters or names stamped into flat surfaces. They turn to you for help in deciphering the secrets of these common objects since you have the expertise in cultural resources of an archeologist, historian, historic architect, or architectural historian. How do you solve the curious case of the branded bricks?

During the decades from about 1870 to about 1950, many manufacturers stamped one of the surfaces of common, face, fire, and paving brick with a "brand." The development of high production brick machines coincided with the use of "brands" since the name or logo of the company could be pressed into the brick as part of the molding operation. It has been said that "brands" served three purposes: to save a small amount of raw material, to make a better bond with mortar layers, and to advertise the maker's product by identifying them with initials or names.

Four types of "brands" seem to occur frequently. These are:

- A. family names of plant owners such as Simons, Bennett, Rose, Brophy, or Cary;
- B. initials of company names, including multiple family names as owners;
- C. place names which identify location of the plant or yard;
- D. "nicknames" such as Snowball, Premier, Arrow, or a symbol such as a diamond.

Often, the company name or initials will be stamped within a diamond or an oval or some other enclosing device. The letters used are usually simple block forms about one inch to 1 1/2 inch high, but curvilinear letters were also used. Letters or symbols are usually impressed only about one-quarter to one-half inch deep.

In terms of typology, bricks are classed according to three characteristics: method of molding, position in the kiln, and intended use. We are interested in machine-molded "stiff mud" and pressed brick, although we recognize that makers' marks are found on earlier "soft-mud" bricks, both machine and hand-molded.

The burning or firing process yields "body" or "hard" bricks (those wellfired) and "soft" or "salmon" bricks (those underfired and usually lighter in color). In construction use, we are interested in "common brick" (usually well-fired, reddish, and standard in size), "face brick" (harder, colored in shades of redbrown, and often slightly larger), and "fire" or "refractory" brick (light yellow, cream, or tan in color, hard, and one inch longer). Researchers may encounter paving brick either in thin square or blocky rectangular forms. These are called "Roman" or "Norman" brick, depending on the square dimensions.

The visible color differences of brick classes result from the inclusion of iron oxides, silicates of lime, carbonates of lime, magnesia, alumina oxides, or alkalies in clays. It is possible to determine the functional characteristics from brick bats by observing color, size, and method of molding.

Thus, if you as a cultural resource specialist or manager wish to identify the source and time period of your "pressed brick," you should consult certain types of literature as well as knowledgeable persons such as local collectors. Suggested literature includes the following:

A. local or state governmental documents from bureaus of mines or official mineralogists' offices, since clay mining and manufacturing of structural clay products would be discussed in terms of company name and location, production rate, and processes used

B. local commercial directories, telephone books, regional histories, and company catalogs in historical libraries, along with membership lists of chambers of commerce

C. industry publications which are periodicals, textbooks and manuals, and technical reports (for example, one trade journal, Brick and Clay Record, published "trade names now in use" at least once, that being in 1919, so that manufacturers would not use duplicate "brands;" the American Refractories Institute of St. Louis published at least 8 editions of "Brands of Refractories" during the 1920's and 1930's and a Directory of Refractories Industry during the 1940's; English bricks were widely used also and similar publications exist for the brick industry in that country and Canada);

D. architectural history and historic architecture publications such as the APT Bulletin and Harley J. McFee's classic books are very useful also;

E. collectors' publications such as those from Daniel de Noyelles for the Hudson River Valley, W.E. Kirkwood for midwestern areas, and a few items in Relics magazine illustrate many branded bricks with some historical company data.

As the utility of these commonplace objects in cultural resource research becomes recognized and researchers or project supervisors sharpen their perceptions, "branded bricks" will become less mysterious and more clearly a part of the cultural resource of archeological sites, historic structural fabric, or historical indicators. Please contact me for further information, suggestions for recording brick brands in the field, and related aspects (FTS 556-6893 or 556-9343).

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THE ZUNI ARCHEOLOGY PROGRAM: CULTURAL RESOURCES MANAGEMENT AT THE PUEBLO OF ZUNI

T. J. Ferguson

The Zuni Archeology Program is the cultural resources management agency of the Pueblo of Zuni. Currently based in the Division of Public Services of the Pueblo government, the program is responsible for the preservation, protection, and where appropriate, the scientific study of Zuni cultural resources--a vast reserve including prehistoric and historic archeological sites, standing historic architecture, and other places and objects important to the Zuni people for cultural, scientific, or traditional reasons. The Zuni Indian Reservation contains literally thousands of archeological sites and other cultural resources, which attest to the long and continuous occupation of the area by the Zuni people, from prehistoric times to the present.

Interest in establishing a tribal cultural resources management program at Zuni developed in the early 1970's in response to Federal environmental legislation requiring archeological clearance investigations and cultural resources studies on land-modifying projects involving the Federal Government. With a very high site density on the Reservation (up to 60 archeological sites per square mile), virtually every Federally funded project requires archeological services. Rather than rely on outside universities and museums to provide these needed services, the Pueblo of Zuni decided it would benefit by establishing a tribal archeological program to train and employ tribal members in this work. Benefits to the tribe include: (1) providing tribal members with increased employment and career opportunities; (2) enhancing archeological and historical research by involving tribal members in the design, implementation, and dissemination of that research; (3) facilitating development of the Reservation by having a locally based professional organization available to provide needed services efficiently and quickly; and (4) enabling the tribe to develop and implement cultural resources management policies that respect tribal values and beliefs.

The program has been in operation since 1975. The first few years of operation were directed toward training tribal members in archeology and anthropology. This was done with the assistance of the CETA and Indian Action Team training programs, and included both formal classroom instruction and on-the-job training.

For the past several years, the Zuni Archeology Program has been supported through grants and contracts, and has concentrated on conducting and reporting on field research. Current permanent staffing includes two archeologists with professional degrees, five trained Zuni assistant archeologists, and two secretaries. Other professional archeologists and tribal members are added as needed, on a project by project basis. The Pueblo of Zuni has been issued a Federal Antiquities Act Permit which authorizes its archeological research.

During its five years of operation, the Zuni Archeology Program has concentrated its efforts in five major areas of cultural resources management. The first of these areas is the provision of professional archeological services needed for archeological clearance investigations and data retrieval programs. This work is contracted for on a project specific basis, and consists of small- and large-scale linear and aerial surveys, architectural recording, testing for site significance, and full-scale excavation for mitigation of adverse impacts to important resources.

The program has completed over 6,527 acres of aerial survey and 200 miles of linear survey on or near the Zuni Reservation. In addition, over 40 historic buildings and structures have been recorded in Zuni Pueblo prior to their destruction. Full-scale

excavation to mitigate the impact of road construction on three prehistoric pithouse sites (ca. A.D. 1100) to the north of Zuni is currently underway.

The program has also conducted a major data retrieval project in conjunction with the installation of a new water system in the oldest part of Zuni Pueblo. This project involved monitoring the excavation of 1 1/2 miles of backhoe trenches *which cut through* archeological deposits formed during 600 years of continuous occupation of the Zuni Pueblo. The waterline project has contributed important new data on the growth and architectural change of the Pueblo. Data analysis and report preparation for this project are currently being completed.

A second area of activity for the Zuni Archeology Program is the development and implementation of an organized and systematic research program in Zuni prehistory and history. The results of contracted archeological investigations are integrated into this research program, but many studies that are needed cannot be funded under the auspices of contract archeology. To meet this research need, the Zuni Archeology Program develops other research funding.

One such research project still in progress is the production of an archeological overview report on Zuni prehistory and history. Funded by the New Mexico State Historic Preservation Program, this project enabled the Zuni Archeology Program to create a master file of archeological sites in the Zuni area, both on and off the Reservation, and to collect other necessary research and library materials. A report on the results of this project is in preparation.

Another research project was initiated to conduct an architectural and ethnohistorical study of the historic Zuni farming villages. This project was funded by the National Endowment for the Humanities. The farming village study will be completed in the fall of 1980, and will provide major new data and documentation concerning the role of the seasonally occupied farming villages in Zuni history and culture. The study combines photogrammetric documentation, archeological recording, ethnohistoric research, and the collection of oral history by the Zuni members of the zuni Archeology Program staff.

Two additional directed research projects are currently in the initial planning stages. One of these will study the archeology associated with the Pueblo Revolt of 1680. The other project will involve extensive inventory survey to fill in some existing gaps in the prehistoric archeological record.

A third area of cultural resources management activity for the Zuni Archeology Program is to provide consultation and technical assistance to tribal leaders and other tribal programs. Program personnel participate in the tribal planning team which develops new projects designed to improve the Zuni standard of living. This participation in planning helps to make sure cultural resources are fully considered from the outset of projects, and helps to locate projects to minimize adverse impact on significant cultural resources.

The Zuni Archeology Program provides technical assistance to the Tribal Rangers in their efforts to curb pot hunting, grave robbing, and other illegal excavations at archeological sites on Zuni rangeland. Personnel from the Zuni Archeology Program also consult as expert witnesses for the law enforcement agencies at Zuni in their investigation and prosecution of Antiquities Act violations.

With the instructions and directions of the zuni Tribal Council, the Zuni Archeology Program also provides technical assistance to tribal religious leaders concerned with protecting sacred artifacts and religious sites. These sacred artifacts and religious sites are the most important cultural resources the Zuni people have, for they are integral in maintaining the zuni culture and way of life. The zuni Archeology Program assists religious leaders who seek the return of religious items wrongfully removed from Zuni land. The goal here is to return important religious objects to the original use they were intended for in the Zuni religious system. The Zuni Archeology Program also notifies religious leaders responsible for specific sacred sites during the early stages of a project's development so that their sacred sites can be protected.

In working with sacred artifacts and sites, the Zuni Archeology Program does not attempt to study the Zuni religion. It is program policy that the Zuni religion is something to be lived and experienced by the Zuni people, not something to be analytically studied by anthropologists and historians. The objective is to assist in the management of sacred sites and artifacts so that they can be properly used as intended.

The fourth area of cultural resources management activity is education and dissemination of information about cultural resources and their place in Zuni prehistory and history. The Zuni Archeology Program provides speakers to school classes in Zuni, conducts field trips to major archeological sites for organized groups, and presents lectures to public groups. A cultural exhibit is prepared every year for the Tribal Fair. Technical reports on all projects are distributed to regional museums and universities as well as to sponsors, and are available to professional archeologists on request. Papers and reports are presented at professional meetings and conferences whenever possible. Plans have been made to publish popularly written reports about the Zuni Archeology Program's major projects for distribution to tribal members. The Zuni Archeology Program also encourages qualified and interested tribal members to make use of the library resources and other research, materials that the program has collected in its office.

The fifth and last major area of activity for the Zuni Archeology Program involves assisting the Zuni Tribal Council in setting policies and making decisions concerning the management of cultural resources in the best public interest. One important management decision recently made by the Tribal Council was the decision to work with the National Park Service in establishing the Zuni Cibola National Historic Park to protect and publicly interpret three important Zuni archeological sites at Hawikku, Kechibawa, and Village of the Great Kivas.

The Zuni Tribal Council has also taken action to provide legal support for good cultural resources management policy. A strong tribal Antiquities Act protects cultural resources and provides criminal penalties for vandalism and needless disturbance. Tribal Council Resolution M70-79-1079 augments this Antiquities Act by formally recognizing the social and scientific values of cultural resources, and requiring the management of cultural resources to preserve and protect them as the Reservation is developed. This resolution also requires that "all information collected on studies relating to cultural resources management be returned to the Tribe, and made available to tribal members in a meaningful and relevant form, so that the cultural heritage of the Pueblo of Zuni can be better known and appreciated by all tribal members."

The Zuni Archeology Program has gained the encouragement and support of both the tribal government and the Zuni people. The majority of people at Zuni are genuinely interested in preserving and protecting cultural resources, and in learning more about their cultural heritage. Whatever success the Zuni program has had is due to this support from the Zuni people. The groundwork for successful and long-term tribal cultural resources management program has been laid, and the Zuni Archeology Program plans to continue to build upon this foundation.

T.J. Ferguson is the Tribal Archeologist with Zuni Archeology Program.

THE DEVELOPMENT OF A REGIONAL MANAGEMENT SYSTEM FOR CULTURAL RESOURCES

Walter Wait

THE "WORTH" OF ARCHEOLOGICAL AND CULTURAL REMAINS

Determining the value of cultural remains has become one of the most perplexing ethical and methodological problems ever confronted by American archeologists. The determination of significance (i.e., is a site important to national, state, regional, or local interests; does it have "heritage" value; does it have scholarly value, etc.) often becomes a gamble in deciding "relative" importance of one site over another.

In Federally funded projects or projects located on Federal land where large-scale modification of the earth's surface occurs, the cultural sites determined to be "significant" by the Federal agency in consultation with the State Historic Preservation Officer and the Secretary of the Interior, are likely to be preserved in place or carefully studied. Those sites determined to be of somewhat less value are often destroyed. This loss of cultural properties in and of itself should not be cause for concern. Most archeological sites are considered "valuable" solely because they contain information "significant in history or prehistory" (36 CFR Part 60.6). If the information contained at a site is trivial or redundant, the site's value is very much reduced, often to a point where the high costs of data recovery outweigh any potential new information which such a program might uncover. The problem, of course, is to discover how to determine which cultural properties contain important research values and which do not.

In the Southwest, especially in areas where modern Indian populations reside, and where cultural and archeological sites can often reach densities as high as 20 or 30 per square mile, the determination of what sites are "most" significant is a truly difficult task. Heritage value, religious value, and local ritual value must be considered alongside the more traditional archeological research concerns. The uniqueness of a site within a local or regional context and the relationship of a particular site to other sites in a specified area are often critical variables to consider when an agency is attempting to develop an honest appraisal of site worth.

These two variables, "uniqueness" and "site relationship," are often difficult for a land manager to assess. The proper evaluation of these variables requires a thorough knowledge of not only the cultural property in question, but all sites known to exist in its immediate vicinity as well.

In the Southwest, Federal agencies have combined forces to attack this problem in a unique and exciting manner. The National Park Service, Southwest Regional Office, in conjunction with five other Federal agencies, two state agencies, and the Navajo Nation, is exploring a method whereby the determination of site "worth" can be placed within a regional framework. It is hoped that this system will allow Federal land managers to better understand the complexities of archeologically or culturally important site distributions, and allow them to make better informed determinations when questions of site preservation, protection, or excavation are raised.

THE SAN JUAN BASIN REGIONAL URANIUM STUDY ARCHEOLOGICAL PROJECT

Over the past three years, the National Park Service, Southwest Region, Branch of Indian Cultural Resources (BICR), has developed a computerized system which allows for the rapid retrieval of archeological site and survey information within a 25,000 square-mile

area in northwestern New Mexico. The system was developed in response to a request by the Department of the Interior for an assessment of how cultural resources would be impacted by the growth of uranium exploration and mining in the San Juan Basin, New Mexico. Over a two-year period, information about archeological sites and surveys was collected and coded for computer manipulation. The resulting data base included data on over 14,000 archeological or cultural sites, and 6,000 archeological surveys. During this time period, an interactive software program was developed by Andrew Drager (Computer Programmer, BICR computer facility) to facilitate the use of this data.

Using this program and the completed data base, archeologists and land managers have been able to request information about any geographical point within the study area. Maps, either displayed on a graphics terminal or drawn to a requested U.S.G.S. map scale, can be plotted to show the exact location of sites possibly threatened by land managing activities. The relationship of a specific site to its contemporaries can be easily seen.

As the Branch of Indian Cultural Resources progressed in its efforts to predict the impacts of uranium development, it became increasingly obvious that the system held tremendous potential as a regional management tool. With the system in place, Federal managers could assess what resources were known to exist within an area of potential development, could predict the probable density of sites likely to be found and could, in some cases, evaluate potential costs prior to committing resources to a specific project. Perhaps even more important, the system provides the managers with a tool to answer questions concerning "uniqueness" and "relationship. "

THE SAN JUAN BASIN CULTURAL RESOURCES MANAGEMENT PROGRAM: A COOPERATIVE EFFORT

With the end of the San Juan Regional Uranium Study Project in early 1980, the National Park Service, Southwest Region, under the direction of Robert I. Rerr, agreed to support the data base project for an additional year. This allowed the other Department of Interior agencies a chance to evaluate this unique system for possible future funding and development. It was the feeling of the collective Regional Directors of the Interior Department agencies in the Southwest, that the project should not be abandoned. During the past year, the Branch of Indian Cultural Resources purchased a Data General Eclipse computer to house the system and provide the "core" for continued support of the regional data base. The software was improved and rewritten to fit this powerful mini-computer, and the stage was set for the future.

In June, 1980, an Interior Department Regional Directors ' Field Committee met to decide the immediate future of the project. At that meeting, a proposal drafted by a subcommittee comprised of Federal archeologists from all Interior agencies, was approved. This proposal detailed funding responsibilities, computer hardware and software needs, and plans for the future operation of the interagency system.

THE REGIONAL CULTURAL RESOURCE MANAGEMENT DATA BASE FACILITY

In essence, the National Park Service Bureau of Indian Affairs Bureau of Land Management, Water, Power and Resources Service, Office of Surface Mining; and Heritage, Conservation and Recreation Service Regional Directors, agreed to cooperatively fund the continued development of a regional CRM data base facility housed and administered by the National Park Service, Branch of Indian Cultural Resources. In the proposal, 15 locations were identified where CRT terminals, linked to the BICR computer, would be installed. These locations include participating Federal offices, the State Historic Preservation Offices in New Mexico and Colorado, and the Cultural Resources Management Office of the Navajo Tribe. The terminals are expected to become the "nodes" of an interstate system of data "capture. " Once established, current information on archeological projects will be entered at these nodes and allow participating groups access

to up-to-date, coordinated references to cultural resource management activities in the energy rich and culturally important San Juan Basin.

The BICR staff will insure that data collected during the past two years, and not currently in the data bank, is entered into the system. In addition, BICR will coordinate the gathering of data from sites and surveys in southern Colorado and on the Navajo Reservation. Expansion into these areas will bring the total area serviced by the data base to upwards of 50,000 square miles and will include information on over 40,000 cultural properties in four states. It is expected to take a little over two years to collect this additional data.

At present, the BICR staff, in conjunction with and under the guidance of the archeological subcommittee, is attempting to coordinate the existing system with the developing New Mexico and Colorado computerized archeological data bases. It is a goal of the project to integrate the information needs of the agencies and respective states into a single data "catchment" system. The cooperative interagency terminal network should help in this regard.

Once totally developed, the regional cultural resources management data base facility will become a formidable tool, allowing land managers to more adequately assess the uniqueness, regional association, cultural importance, and ultimate "worth" of any archeological property subject to potential impact, damage, or destruction. When this occurs, the continuing decisions regarding what is "most significant" will be a little easier to make, and the wise use of our cultural heritage will be assessed in the San Juan Basin.

Walter Wait works with the Branch of Indian Cultural Resources in the National Park Service's Southwest Regional office.

NEW LEGISLATION WILL IMPACT PARK SERVICE PRESERVATION ACTIVITIES

Douglas L. Caldwell

On December 12, 1980, President Carter signed into law the National Historic Preservation Act of 1980. This legislation, Public Law 96-515, will have far-reaching impacts on the National Park Service's (and other Federal land managing agencies') administration of its historic properties. Presently, the Assistant Director, Cultural Resources, Washington Office, is working with appropriate Department officials in preparing guidelines needed to administer requirements of this legislation, and all field and regional offices are urged to be judicious in implementing any of the Act's provisions until such guidelines are ready.

The following discussion highlights some of the more significant aspects of PL 96-515. It is not to be considered official Service interpretation of the Act, but merely introductory information for field employees.

Section 207 of PL 96-515 amends Title I of the National Historic Preservation Act by allowing Federal agencies to lease a historic property "...to any person or organization, or exchange any property owned by the agency with comparable historic property, if the agency head determines that the lease or exchange will adequately insure the preservation of the historic property." Further, a Federal agency may now use proceeds from these leases to defray the costs for administering, maintaining, and repairing those National Register properties owned by, or under the control of that agency.

The new legislation even allows heads of agencies to enter, after consultation with the Advisory Council on Historic Preservation, into contracts for the management of their historic

properties. of course, the overriding concern as expressed in the Act is that, "Any such contract shall contain such terms and conditions as the head of such agency deems necessary or appropriate to protect the interests of the United States and insure adequate preservation of the historic property." Thus, the National Park Service and other Federal land managing agencies may now lease historic structures for adaptive uses and apply funds received through these leases directly to the preservation, maintenance, and management of those properties. While this new source for financial assistance is most welcomed, it places upon the affected agencies additional responsibilities for properly administering and accounting for these funds.

Other sections of the 1980 legislation codify Executive Order 11593 which, among several things, requires all Federal agencies to: preserve historic properties; locate, inventory, and nominate all properties that appear to qualify for the National Register; record those properties that will be destroyed or significantly altered; and minimize adverse affects on National Historic Landmark properties under their ownership or control.

Among other features of the legislation is the provision which requires consent of a historic property's owner for inclusion on the National Register of Historic Places. "If the owner or owners of any privately owned property, or majority of the owners of such properties within the district in the case of an historic district, object to such inclusion or designation, such property shall not be included on the National Register or designated as a National Historical Landmark until such objection is withdrawn. The Secretary [of the Interior] shall review the nomination of the property or district where any such objection has been made and shall determine whether or not the property or district is eligible for such inclusion or designation, and if the Secretary determines that such property or district is eligible for such inclusion or designation, he shall inform the Advisory Council on

Historic Preservation, the appropriate State Historic Preservation Officer, the appropriate chief elected local official and the owner or owners of such property, of his determination..."

In addition, the Act requires the Secretary to promulgate regulations governing the proper storage of prehistoric and historic artifacts. The role of the State Historic Preservation Officers is strengthened. Local governments will have a more active role in the preservation process, and will perform some of the functions once handled by the states.

Future issues of the CRM BULLETIN will feature a series of articles highlighting those aspects of the law that have any bearing on the Park Service's mission of preserving those historic properties entrusted to its care. The Bulletin staff would like to hear from our readers regarding topics relating to PL 96515 that they would like to see discussed in this publication. Your suggestions will appreciated.

Douglas L. Caldwell is the Editor of the CRM BULLETIN.